

The MESSENGER

of
OUR
LADY
of
AFRICA



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VOL. 4

NO. 3

RECOMMENDATION OF HIS EXCELLENCY THE BISHOP OF TRENTON, N. J.

Dear Reverend Mother:

I am indeed pleased to recommend most heartily the Apostolic work of the Missionary Sisters of Our Lady of Africa. You are laboring in your own quiet way, and in accordance with the wishes of our Holy Father, Pius XI, gloriously reigning, solely that Our Lord and Saviour, Jesus Christ, may be better known and better loved by those for whom he gave His life on the Cross that all men might have life, and have it more abundantly.

Any assistance given you will be rewarded by the Saviour Himself, who has promised: "Whosoever shall give a cup of cold water only in the name of a disciple, amen, I say to you, he shall not lose his reward." I am sure such a labor of love needs no further commendation to the good priests and faithful people of the Diocese of Trenton.

Wishing you every blessing in your noble work, I beg to remain,

Sincerely yours in Christ,

✠ MOSES E. KILEY,
Bishop of Trenton.

July 24, 1934.

How to Help the Missions

PRAYER:—Without the grace of God the Missionaries could do nothing whatever for the salvation of souls. By praying for them you bring down God's blessing upon them and their apostolic labors.

SUFFERINGS:—To unite one's sufferings, trials and hardships to those of Jesus on the Cross and offer them for the salvation of pagan and Mohammedan souls.

ALMS:—If no one would support the Missionaries they could again do nothing.

8 GOOD WAYS OF HELPING

THE ANNUAL SUPPORT OF A SISTER	\$125.00
THE ANNUAL SUPPORT OF A DISPENSARY	40.00
TO RANSOM A YOUNG GIRL FOR A CATHOLIC MARRIAGE	20.00
TO RANSOM A BABY	5.00
TO SUPPORT A LEPER IN A HUT FOR A MONTH	2.00
TO PROVIDE BREAD FOR A CHILD MONTHLY	1.00
TO CLOTHE A CHILD FOR FIRST HOLY COMMUNION	1.00
TO KEEP A SANCTUARY LAMP BURNING FOR A MONTH	1.00

Is not one of these ways according to your means?

SPIRITUAL ADVANTAGES

Three Masses are said monthly for the living and deceased benefactors of the Congregation of the Missionary Sisters of Our Lady of Africa. Moreover, they share in the prayers and apostolic labors of over twelve hundred White Sisters, who are working in the African Missions; and in the prayers and acts of self denial that the Natives, so willingly, offer up daily for their benefactors.

To avoid the Mission unnecessary expense, kindly notify us immediately of a change of address. If you do not, the postal authorities will tax us for their notification.

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Cardinal Lavigerie

After reading about the spirit of the White Sisters, many of our readers have expressed the wish to know something of their Founder, Cardinal Lavigerie. In order to comply with their request, we cannot find anything better than a concise chapter of Our Founder's life from "The White Fathers in Africa" by Donald Attwater.

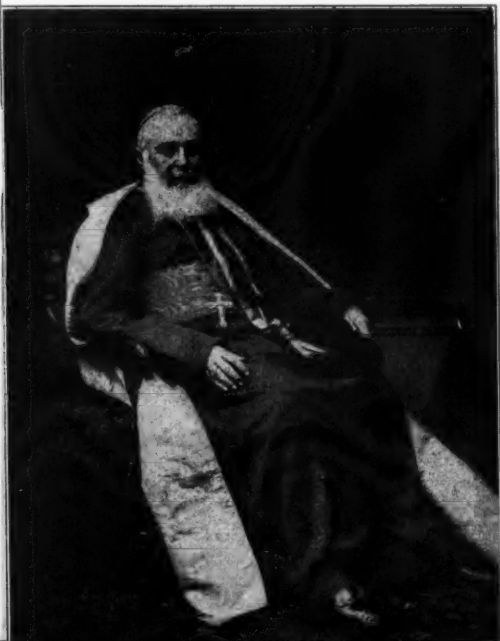
CHARLES MARTIAL ALLEMAND LAVIGERIE was born at Huire, near Bayonne, on October 31, 1825. His parents on both sides were solid **Bourgeois** stock, his father being a controller of customs and excise; they were also practising Catholics, but Charles' religious upbringing was in the peasant tradition, for it was left almost entirely to two servants of the household, Marianne and Jeannette, to whom, he said in after years, he owed a very great deal indeed. His career at school was extremely promising, but his industry was erratic; however, he knew his own mind, and by the age of fifteen he decided that he wanted to become a priest. When the Bishop of Bayonne asked him "Why?" he replied, "Because I should like to minister in a country parish." Charles' principal studies were made at Issy, Saint Sulpice, and the Ecole des Carmes, and it was at the first named, while listening to a Bishop of China, that he first heard the call to the foreign missions. He was ordained priest in 1849, and within the next few years had taken the doctorates of letters, theology, civil and canon law and had been appointed a lecturer in ecclesiastical history at the Sorbonne.

In 1856 there was founded in France a society called L'Oeuvre d'Orient (which still flourishes), one of whose objects was work for the reunion with Rome of the dissident Christians of the Levant. This society was nearly strangled at birth by internal disputes and, as it was badly in need of a capable director, the post was offered to Abbé Lavigerie. He was only too glad to escape from the Sorbonne, accepted with alacrity, and plunged into the business of organizing the new society and collecting funds for its work. Then came what may well be looked on as the turning-point of Lavigerie's life: he was brought into contact with Islam and the Mohammedans. In 1860 there took place the terrible massacres in the Lebanon, when the Druses murdered thousands of Syrian Christians and rendered more thousands homeless. Following a protective military expedition France sent a mission of relief, with a million francs collected from all over western Europe, and Abbé Lavigerie was at its head. For three months he

worked tirelessly on behalf of the sufferers, and then went to Rome to report to Pope Pius IX. But meanwhile something had definitely happened: in Lavigerie's own words, "I found myself for the first time in an infidel land; I went as the representative of Catholics to distribute relief, and there for the first time I saw that sun which is also the sun of Africa. There at last I learned my real vocation."

After two years in Rome as auditor of the Rota, Msgr. Lavigerie was in 1863, at the age of thirty-seven, elected bishop of Nancy, and in 1866 he was offered the archiepiscopal see of Algiers in North Africa. "I accept the painful sacrifice offered to me, no matter what it may cost." His life's work was begun.

"Algiers," wrote its new Archbishop, "is only the threshold of a vast continent with more than two hundred million inhabitants . . . Their conversion must be the ultimate aim of all our efforts. We can afford to take notice neither of the opposition of those in high places nor of the enmity of freethinkers." The policy of the French government, on the other hand, was to



discourage any Christian missionary work in North Africa and it at once realized, that from its point of view, the appointment of Lavigerie was a mistake—he would be less easily dealt with than his predecessors. The emperor Napoleon III even went so far as to offer him an exchange with one of the greatest dioceses of France, but Lavigerie would have none of it: "There was no need for the authorities to make me archbishop of Algiers," he replied, "but since they have done so I intend to go there." He went, and on May 5, 1867, took possession of his cathedral.

In the same year Algeria began to be devastated by a series of terrible disasters. An epidemic of cholera that swept away 60,000 people was followed by a plague of locusts that entirely destroyed the crops: then came a drought, then floods, and finally heavy snow. The result was a shocking famine, in which the people could do nothing for themselves but lie down and die and the local government did little but let them die. The French chamber of deputies voted an inadequate sum to help the sufferers, and various relief organizations were eventually established. But the stricken country was swarming with starving and homeless orphan children, and nothing was being done for them. After a heart-rending talk with a wandering child whom he had met in the street, Lavigerie determined to take responsibility for them himself, beginning with that ten-year-old boy. "At first I took in one child, then ten, next twenty, and then all who came to me or were picked up in the streets by the clergy, acting on my orders. Very soon I had two thousand on my hands." They were put in charge of Sisters of various congregations, and two homes were organized, one for the boys and one for the girls.

To pay for all this the archbishop drastically cut down his household expenses, sold the more costly of his prelatical robes, and gave up his carriage and horses; he made an appeal to the Christians of France and of Europe, and they made a grand response.

There were not wanting adverse critics and opponents of this work, who said that sooner or later the children would run away and rejoin their tribes. In fact very few did so, though no pressure was put on them to stay, and in the meantime his experience with them impressed still more on Msgr. Lavigerie the need for

missionary work. On April 6, 1868, he published a letter which was by way of being a manifesto on this matter:

"If we are able to keep the orphans, and if charitable Christians continue to send funds for their support, we shall soon have a flourishing nursery of good workmen who—I say it openly—will be Christian Arabs. These children know no more about religion than they do about anything else: it follows that they are practically unprejudiced about us and in time will probably ask to be baptized. That will be a beginning of the regeneration of this people, and of a unity between them and ourselves which has long been aimed at but can never be reached so long as the doctrines of the Koran are taught. To believers in the Koran we are 'Christian dogs' and we shall remain so . . ."

Meanwhile the Mohammedans continued to declare that "It is certain that all Christians will go to hell—except their marabout at Algiers," i. e., Lavigerie.

In January, 1868, three students of the diocesan seminary, encouraged by their Rector, the Lazarist Father Girard, offered themselves to be trained for missionary work and were accepted. Four more were joined to them, and with these a novitiate was opened at Al-Biar in October, under the charge of Father Francis Vincent, S.J. assisted by a Sulpician. On February 2, 1869, these were clothed by Msgr. Lavigerie in the church of our Lady of Africa, and the Society of Missionaries of Africa was launched.

Msgr. Lavigerie soon realized that "In spite of all the zeal of the missionaries," as he expressed it, "their efforts would never produce sufficient fruit without the aid of women apostles among the women." Therefore, he founded the Congregation of the Missionary Sisters of our Lady of Africa—the original White Sisters—to aid the White Fathers in the evangelization of the Native women, and through their means to conquer the family and society for Christ.

In 1871 Msgr. Lavigerie attended the Vatican Council and was made administrator of the vacant diocese of Constantine; from 1878 to 1882 he was engaged on the foundation at Jerusalem that was to become St. Anne's seminary for the Melkites; in 1875 he became concerned in the affairs of the Church in Tunisia, and when in 1884 Pope Leo XIII revived the ancient see of Carthage at Tunis Msgr.

Lavigerie was made its archbishop (without giving up Algiers), with the title of Primate of Africa. In the same year he began the building of the great basilica of St. Louis there, and he was responsible for the excavations carried out on the site of ancient Carthage by Father Delattre, W. F. Provincial councils were held at Algiers and Carthage in 1873 and 1890, and a secondary school for the European children established at Tunis. But the missionary activities of the archbishop were unfavourably regarded by the French government; he was subjected to angry criticism in the chamber of deputies and the state subsidies for his diocese and for the Arab orphanages were withdrawn in 1876. This set-back, coming on top of the murder of three missionaries in the Sahara had a very bad effect on his health already impaired by arthritis. In 1881 Msgr. Lavigerie was created cardinal: "In bestowing this great dignity the thoughts of Pope Leo XIII went far beyond my humble person—they went out to Africa, now for the first time represented in the Sacred College."

The suppression of slavery had been the subject of Lavigerie's first pastoral letter from Algiers and engaged his activity as delegate apostolic for the Sahara

and Sudan; he had founded refuges for child slaves in Tanganyika, Nyanza, Tabora, Zanzibar, Carthage and Malta. And when in 1888 Pope Leo XIII issued an encyclical letter on behalf of the slaves (in which passages of a letter from Lavigerie were quoted verbatim) the cardinal was the first to respond. Throughout 1888 and 1889 he travelled from country to country, appealing to the nations of Europe to put an end to the traffic in human beings and its hideous cruelties: he addressed a large meeting in London, under the chairmanship of Lord Granville with Cardinal Manning and several Anglican bishops on the platform, and at the international conference in Brussels in 1890 his practical suggestions towards abolishing the trade were adopted almost as a whole. "If inner Africa is to be saved the anger of the world must first be aroused," he said, and nothing did more towards that end than the burning words of Cardinal Lavigerie. But the immediate results were not commensurate with the generous enthusiasm and the tireless work of him and many others, and again national jealousies and rivalries were largely to blame.

If the slave trade campaign was the
(*Concluded on page 33*)





FROM the Mediterranean to the shores of the Niger to the shores of the Atlantic and Catechumens join with us and benefactors a most Prosperous and

n to the Sahara, from the banks
of the Great Lakes, our Catholics
with us in wishing our friends and
ous and Happy New Year.



Mary Protects Her Children

AT MID DAY in Equatorial Africa, the atmosphere is very heavy and the sun scorching. It forcibly becomes an hour of rest which brings a respite in our work.

One day, however, a knock at the dispensary door called me for an urgent case. There stood Petro Kayowa with his two sons all covered with blood.

"What has happened my children?" I asked.

"Be seated 'Mama' and we shall tell you how good the Blessed Virgin has been to us."

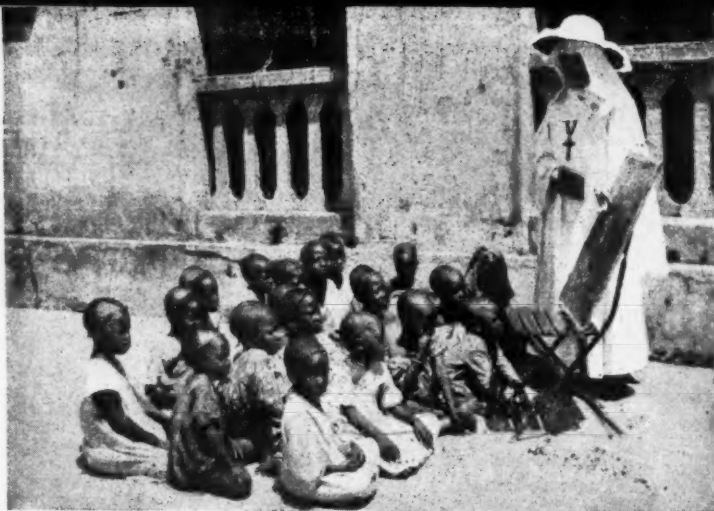
I did not doubt Our Lady's kindness but there was no time to be seated. I began to wash the wounds as they related their story trembling with emotion.

Leo and Francisco were working in the field with their father when the dog began to bark and disappeared in the tall grasses as if after some prey. The boys thinking he was chasing a monkey followed it for about two hundred paces and seeing nothing decided to return to their work.

A last glance around . . . at the very moment Leo saw in the tree that was between him and his brother a leopard ready to leap. A sense of danger seized the two unfortunate boys. At the same time their Christian souls vibrated: they made the Sign of the Cross and sent a S. O. S. to their heavenly Mother, "Good Mother in heaven help us, save us;"

In a bound the supple animal alighted on Leo's shoulders and clasping him with his strong paws, dug into the boy's right arm with his steel-like claws. The young man made a desperate effort and with his left hand, still free, seized the nape of the tawny neck. Francisco had come to the rescue, the animal roared with anger and dug the claws in his back. The struggle went on for several minutes. The leopard bit Francisco's leg but with a vigorous effort the boy succeeded in plunging his lance into the aggressor's flank.

In his field Petro worked on . . . the calls and screams reached him. He ran to help his boys brandishing his hatchet. Great blows fell on the tawny head, the eyes rolled, the savage growling disclosed sharp pointed teeth . . . a moment the head stiffened, the paws loosened their clasp, the body swayed and dropped heavily to the ground.



The boys had felt the leopard's cruelty but their wounds were not serious. Looking at their assailant they wondered how they had ever emerged alive from the battle. Fervent thanks went to their Mother in heaven as they set out for the Mission to have their wounds dressed. They could not leave their victim behind so they painfully carried it with them. As they told the story they exclaimed: "Oh how good God is! How Mary love us!"

When I had finished caring for their wounds they begged me to go with them to the Mission Church to thank God and His Blessed Mother.

I asked Our Heavenly Mother to protect them and all the Black children from the tawny animals roaming around, also invisible animals, whose attacks ruin their souls.

Sister Mary Hedwig, W.S.

OBITUARY

Please pray for the repose of the Souls of:

Rev. Pierre Kappel, W.F., Tanganyika, Africa.

Rev. Jean-Marie Stephan, W.F., Uganda, Africa.

Rev. Jos. M. Tritz, Clinton, Iowa.

Sr. M. Amelburga, W.S., Bostel, Holland.

Mr. James Reogan, Brooklyn, N. Y.

Miss Catherine Maney, Worcester, Mass.

Miss Mary Glynn, Flint, Mich.

Mrs. J. J. Finn, Port Hood, N. S., Guild Member.

Mr. John B. Toomey, Springfield, Mass.

Mrs. Mary E. Toomey, Springfield, Mass.

Mrs. Daley, Haverhill, Mass.

Mr. McCarthy, Tupper Lake, N. Y.

Miss Musial, Detroit, Mich.

Mrs. Sara Regan, Syracuse, N. Y.

Miss Frances L. Bergen, Brooklyn, N. Y.

Mr. C. Saulnier, Haverhill, Mass.

Cardinal Lavigerie (Concluded from page 29)

greatest of Lavigerie's public works, his most sensational action was in French domestic politics. It was the wish of the Holy See that all the Catholics of France should support the Third Republic, to do which many of them thought was tantamount to religious and national apostasy. The Cardinal was strongly of the opinion that monarchist intransigence was doing great harm to the Church in France and, at the request of Pope Leo XIII, he in 1890 made a public declaration of adherence to the republic regime. The occasion was when, representing the absent governor general, he entertained to dinner at Algiers the officers of the French Mediterranean fleet and representatives of the government departments of the colony, and proposed the toast of the navy.

The whole episode was characteristic of Lavigerie, of his honesty, his openness, his disinterested service of Christianity: it caused a huge sensation and it lost him some of those who had appeared his closest friends.

Cardinal Lavigerie was now ageing and suffering greatly in health, and before the misunderstandings and slanders following the "Toast of Algiers" had died down came the news of the Uganda persecution. From that blow he never recovered, and at midnight of November 25-26, 1892, he died peacefully at Algiers. He was buried at Carthage, with the highest honors the French Government could accord and amid the praise of the whole civilized world. "I loved Cardinal Lavigerie like a brother, as Peter loved Andrew," declared Pope Leo XIII.

"I shall not look for a single day's rest," Charles Lavigerie had exclaimed when he first came to Algiers, and that he never did, the above absurdly inadequate pages show. The boy who wanted to be a country *curé* had given twenty-five of his sixty-seven years of life to Africa, and those twenty-five years had been as full of work and achievement as many great men have been able to get into a whole lifetime. Make no mistake about it—Cardinal Lavigerie was a great man, one of the greatest of the nineteenth century; and like many such, when he loved, it was with a consuming passion: Africa was his bride—"I love Africa and everything about her, her past and her future, her mountains and her clear sky,

her sun and the long lines of her deserts."

And when I say "a great man" I do not mean only in the exterior sense of what he did: "as one is, one does," and by his fruits may Lavigerie be known. He was a holy man, a spiritual man, in the same high degree as he was successful in his undertakings. That is all that need be said on that subject here, nor is this the place to attempt an estimate of his personal character: it is sufficient to say that it fitted well with that pitiless cleansing sun, those swift changes of season: his will was of steel and it was imperious, he gave and exacted minute obedience, his temper would blaze up quickly and as quickly die down, his sympathy for the desolate and oppressed was inexhaustible, he loved Christ and he loved Africa—and to bring them together he founded the White Fathers and the White Sisters.

Acknowledgements

The White Sisters wish to express their gratitude for:

The ransom of pagan babies:

St. Mary's School, Lee, Mass.—3 babies.
Presentation Convent of the Sacred Heart, Newfoundland.
Our Lady of Perpetual Help School, Brooklyn, N. Y.
Our Lady Help of Christian Mission Circle, Detroit, Michigan.
Mrs. Phelan, Syracuse, N. Y.
Miss Anna Wall, Pittsburgh, Pa.
Sacred Heart Crusade Unit, Honolulu, Hawaiian Islands.
Louisville Mission Group, Louisville, Ohio.

Upkeep of a Sanctuary lamp for one year:

Miss Hillenbrand, Wheeling, W. Va.

For one month:

Miss Carroll, Newark, N. J.
Mrs. V. Monte, Los Angeles, Cal.
Sacred Heart Crusade Unit, Honolulu, Hawaiian Islands.

A food shower from:

Catholic Daughters of Plainfield, N. J.
Our Lady of Africa Guild, Jersey City, N. J.
Friends from Metuchen and South Orange, N. J.

Dress a Child for First Communion:

Mrs. Anna Bowe, Syracuse, N. Y.

The support of lepers:

Miss Anna Wall, Pittsburgh, Pa.
Miss Louise Hess, Pittsburgh, Pa.
Mrs. Catherine Noble, Brooklyn, N. Y.
Mission Circle, Milwaukee, Wis.

Calculations of All Kinds

IN CLASS we have ARITHMETIC: oral arithmetic, written arithmetic, arithmetic in the morning, arithmetic in the afternoon, arithmetic just as often as we can have it, not so much for the science of the subject like a Pascal, as to develop and cultivate reflection and judgement.

The Negroes who have not been benefited by a stay at school are sometimes sorely in need of a good lesson—as the following incidents will show:

At Mangu there is an immense coffee plantation which requires a number of workers at harvest time. The whole family including the baby perched on its mother's back, picks and picks with frenzy the little red fruit, not only to earn their daily bread but also their dessert if the harvest is abundant.

On a certain day Paulo came to the Sister who has charge of the work in the fields and said: "Mama, I am going to take a holiday now, for I have a great deal of work to do at home." It was the season for selling onions. "What pressing duty prevents you from coming to work with us?" asked Sister.

"It's like this, 'Mama'. I just bought a big bag of onions, I must spade the ground real well, plant my onions, look after them and water them well. Then, when the harvest time comes I shall put them in a big bag, one by one, and I shall go to sell them."

"Tell me," said Sister, "how much will you get for those fine onions after taking such great pains with them for so long."

"I expect a big fortune for them, 'Mama', all of seven shillings."

"But, you just paid eight for them and after working so hard, in the sweat of your brow, you expect to receive in all and for all only seven shillings. Is that profit or loss?"

"Loss! Loss!" shouted the school children who were present.

But Paulo shook his head. Seven shillings is net profit! Surely 'Mama' has miscalculated saying that he will work for nothing and lose his salary at the same time.

Another example:

A Negro wanted to buy some material for a wedding costume. He went to an Indian merchant, looked at the goods, felt it, tried the weight of it, admired it and then asked the price.

"Six shillings" answered the merchant.

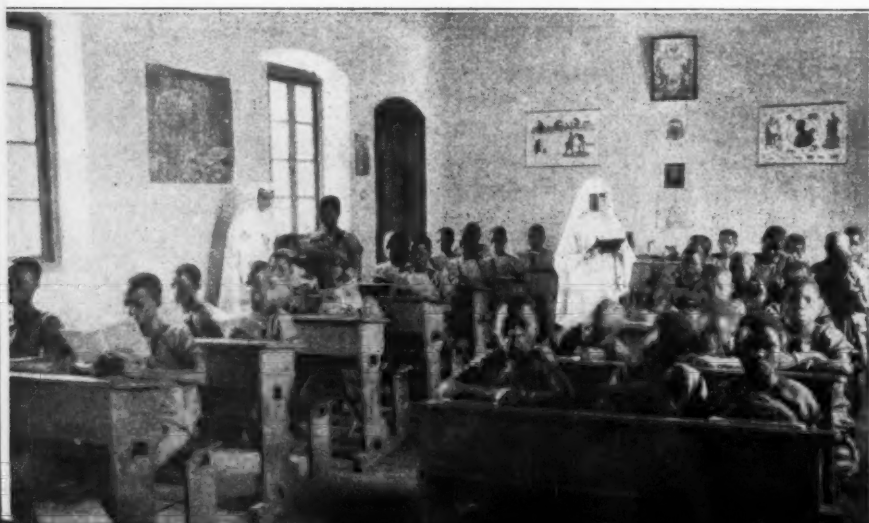
"Six shillings, oh, no, not for that. At Nairobi I can get it for five shillings."

The Indian would not give it, neither would the Black. The Indian was stubborn and put the silk back into its case; the Black, too, was stubborn and went away grumbling. On his way home he met a Sister and told her how indignant he was.

"Just think, 'Mama', he wanted to steal me. He asked for six shillings for a piece of silk that I can get for five at Nairobi."

"But," Sister gently replied, "Nairobi is not here, if you take the train it will cost you two shillings to go and two to return plus the five shillings gives you a total of nine shillings instead of six. Don't you see that it is really cheaper to buy it here?"

"Now, Mama, look here. I have ten shillings in the right



pocket of my vest, take out six or take out five isn't the same thing at all. Do you understand?"

Sister understood — the Black understood — but each in his own way. Sister did not want to understand the Black's method of calculation any more than the Black wanted to understand hers.

And here again is another queer calculation. It involves neither a law of physics nor a principal in Geometry. The pagans consider a remedy efficacious not so much for the remedy itself as the person who gives it. Moreover, they require that the one who fills the bottle be present. They often return after a lapse of time to the dispensary and ask for the one who filled their bottle the last time.

"Who gave me that medicine?" a pagan woman asked one day, "it was not you, it was a Father much bigger than you."

Sister was quite abashed. But a surprise is soon unravelled in Negro land. Sister went at once for Sister W. who was recognized as the big Father whom they thought capable of communicating extraordinary curative power to the medicine, because of her size.

These poor pagans do not understand our life and have never met with Priests and Sisters; hence, you understand they do not distinguish one from the other. Sister and Father are two titles that they confuse constantly. The one thing they do remember is that the Fathers and Sisters love them.

While speaking of calculation a thought comes to my mind, the Little Flower Therese, the Patroness of the Missions, dared to say that there is one science God does not know and that is "Calculation." She also said: "The Creator of the universe waits for the prayers of some poor unknown soul to save a multitude of others who have been redeemed by His Blood."

To you Children of America, I send this plea: Love God very much, love Him ardently and tell Him that you love Him for the little Blacks of Africa who do not know Him. If you knew how much these little pagans are to be pitied, I am certain that you would say to God everyday: "O dear Jesus, I love You with all my heart, have mercy on the little Blacks of Africa."

Sister M. St. Eucher, W. S.

An Original Will

The Sister meets a woman in tears, this is the tale of her grievances:

"My husband died the day before yesterday. He died in God's friendship: he went to confession and received Holy Communion; he called on the Blessed Virgin constantly. Before dying, he had a letter written by an intelligent man and this is what the letter said." So saying, she handed the letter to the Sister. It read thus:

"All that I have received, I received from God, my Saviour and my King, to Him I must return it. This is my bequest: To the Blessed Virgin, my Mother and my Sovereign, I leave a calf the only one I have. To Jesus Christ who saved me, to His great Church, to the priests who preach and hear confessions, I will my heifer, the only one I have. To my wife I will my two goats which will help her to live, because she has always been faithful to me and has taken good care of me in my sickness. This being settled, I die in the Lord."

As Sister returned the original will, the

bereaved woman continued: "And now, relatives, who have never helped me, come from all directions, they want to take the animals and steal from Our Lord and His Holy Mother. Pray for me I am in great trouble."

We are happy to add that the last wishes of the deceased were fulfilled to the letter.

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GUY DE FONTGALLAND

Relics, pictures and the life of the boy may be obtained at 319 Middlesex Avenue, Metuchen, N. J.

Please send a stamped self-addressed envelope when requesting relics.

FROM A MITE TO A CHALICE

Please save your old silver or golden jewelry, relics and trinkets which are hoarded away and they shall be changed into a lovely chalice.

Your small sacrifice shall give you the grace to participate in the Sacrifice of all sacrifices — the Mass.

CANCELLED STAMPS OF ALL KINDS

Tear them from your envelope with a little margin of the paper. As soon as you have a few pounds, mail them to:

WHITE SISTERS' CONVENT
319 Middlesex Avenue Metuchen, N. J.

GOD'S OR SATAN'S

THANKS — THANKS — We are **GOD'S** and not **Satan's**, we are no longer his. Christ Crucified redeemed us by His blood—You dear **Members of Guilds, Catholic Daughters and Benefactors** ransom and support us by your Annual Sacrifices.

MILLIONS OF OUR BROTHERS AND SISTERS are **STILL** in Satan's clutches.

Please, fill your envelope and snatch them from cruelties and ill-treatments.

In the presence of **OUR EUCHARISTIC KING** we little Africans offer a prayer of **THANKSGIVING** for **YOU** all.

THANK YOU for helping our White Sisters and a **HAPPY NEW YEAR.**

